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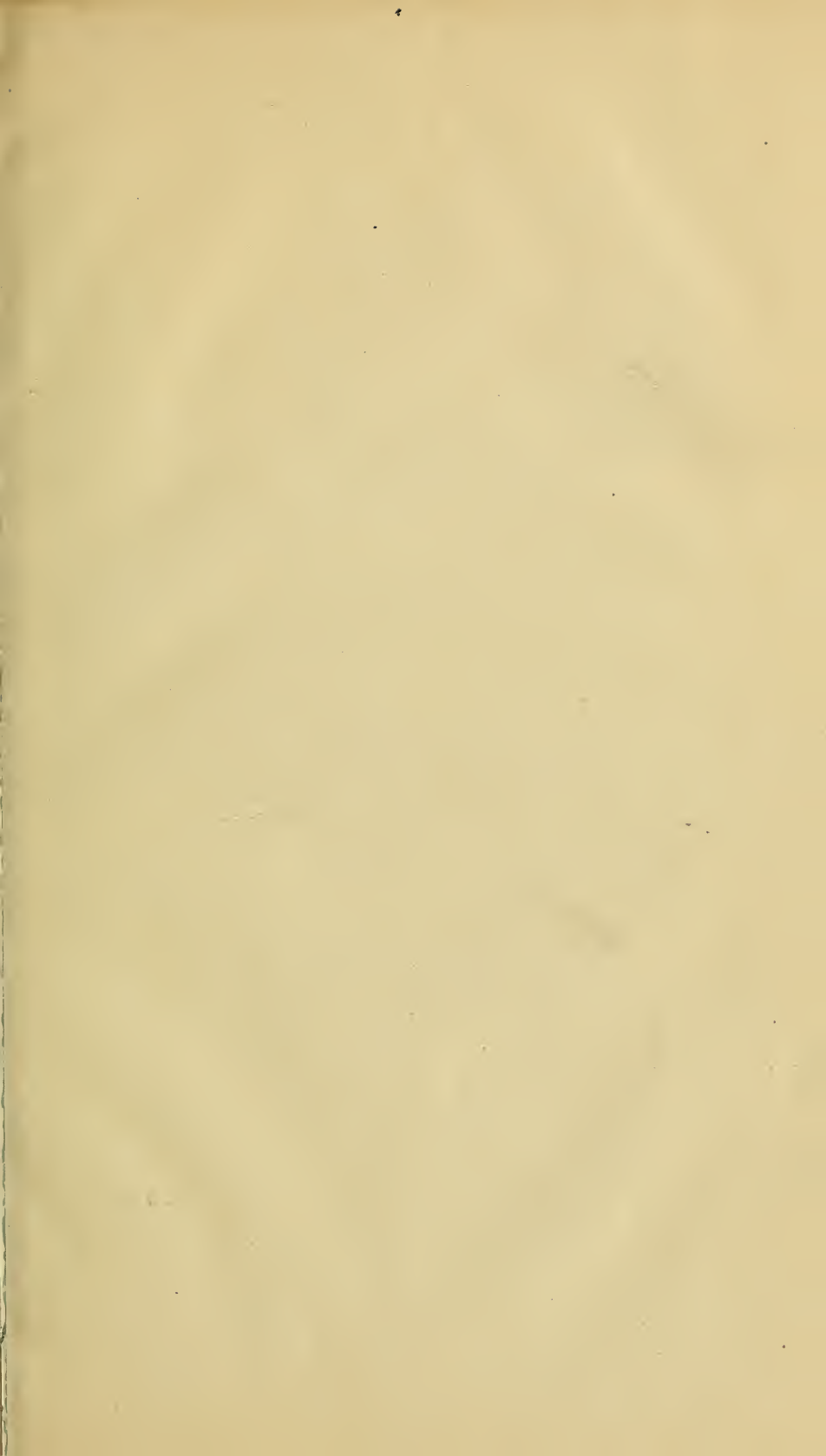
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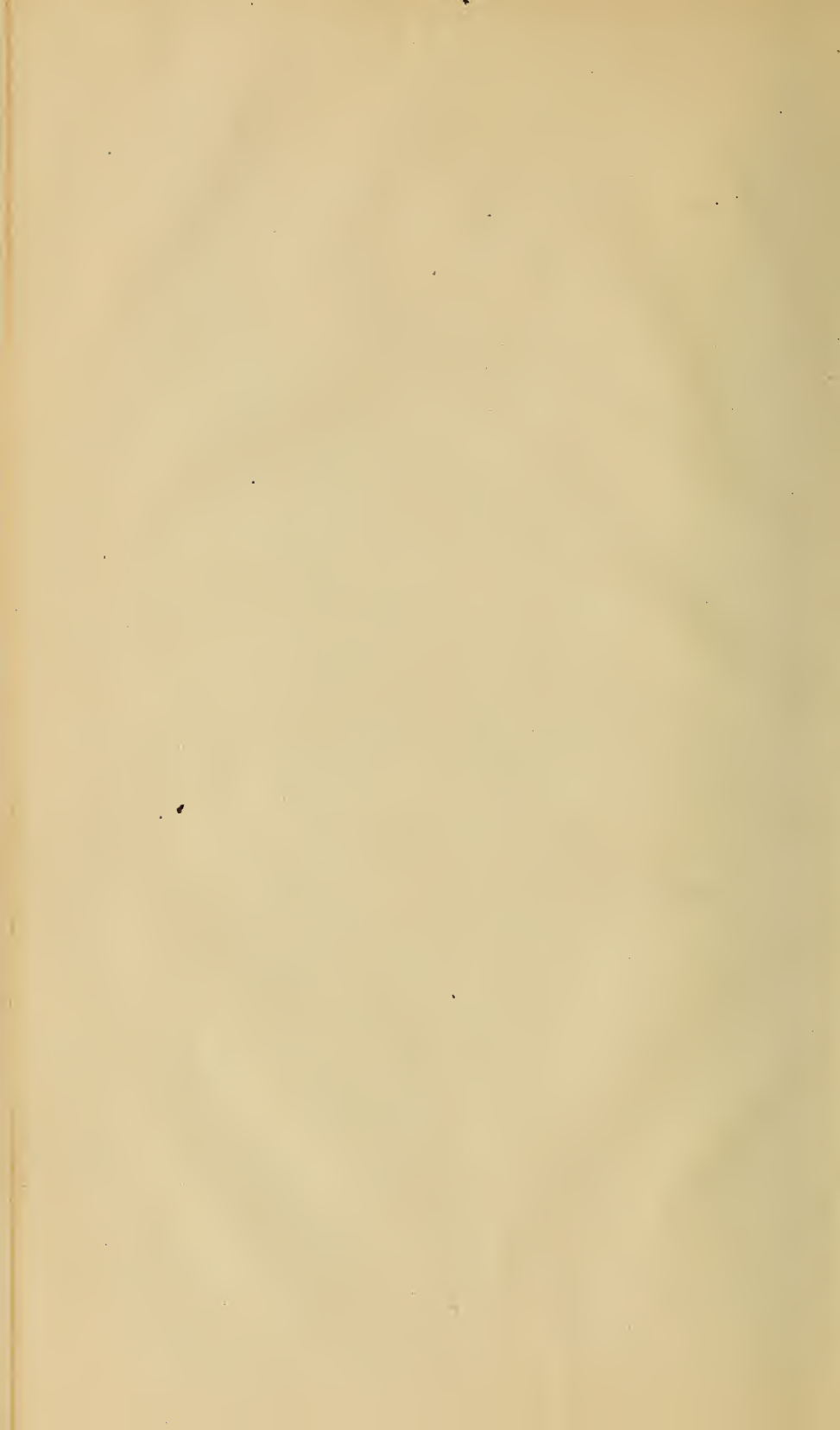
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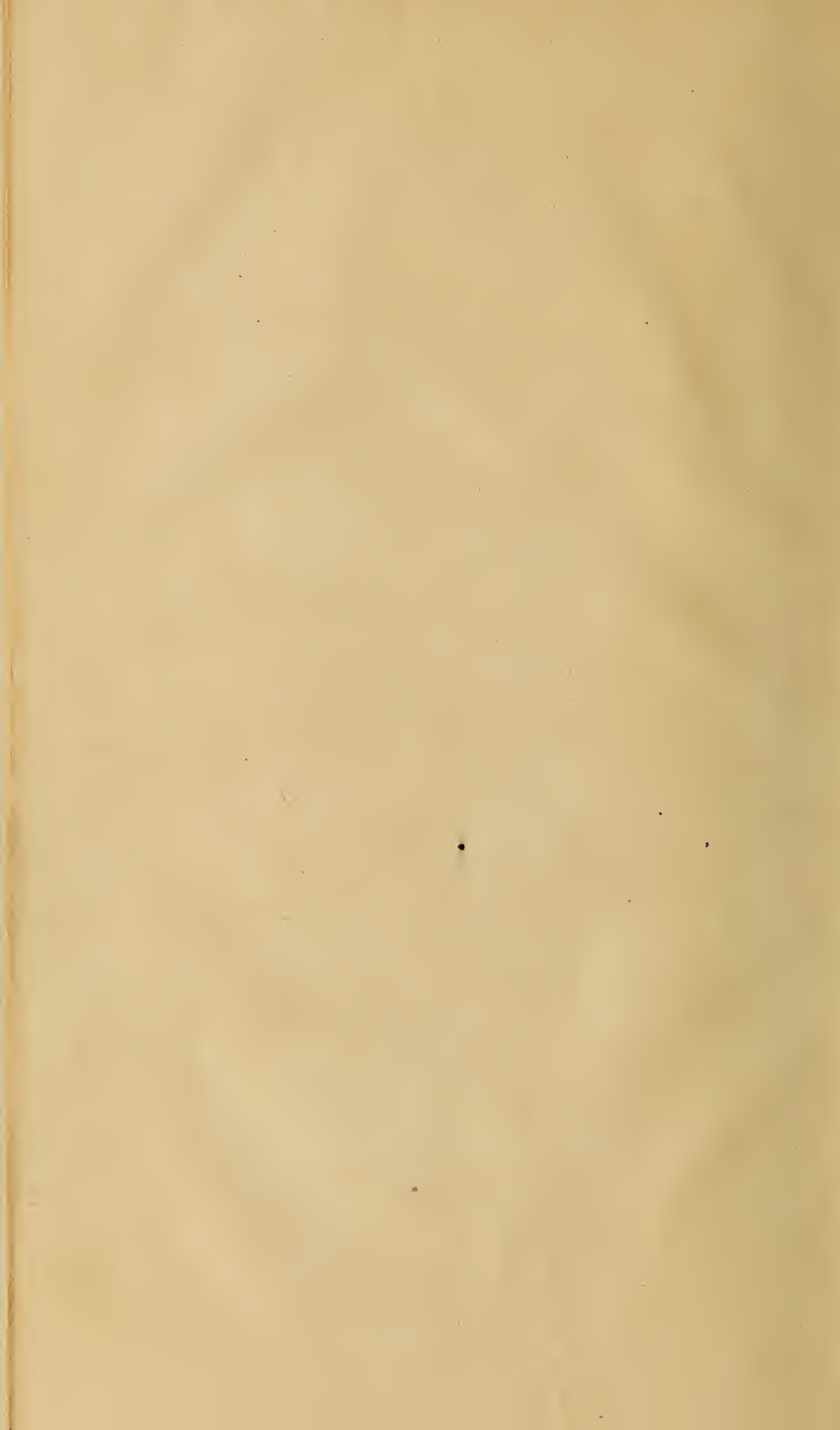
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UNITED STATES OF AMERICA.









L. A. D.
A

REPLY

TO THE

CATHOLIC LAYMAN'S

REJOINDER.

— 0 —
BY WILLIAM VINCENT HAROLD,
PASTOR IN ST. MARY'S.

— 0 —
—; primi clypeos mentitaque tela
Agnoscent, atque ora sono discordia signant.
Eneidos, lib. II.

Ma; perocch' egli disarmata vede
La man nemica, si riman sospeso:
Chè stima ignobil palma, e vili spoglie
Quelle ch' altrui, con tal vantaggio, uom toglie.
Gerusalemme liberata. Canto 7.



PHILADELPHIA: *H*

PRINTED BY BERNARD DORNIN.

♦ ♦ ♦ ♦ ♦
1822.

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A REPLY

TO THE

CATHOLIC LAYMAN'S

REJOINDER.

SIR,

IN my reply to your *address*, I confined myself to the matter which you thought proper to submit to the consideration of the public. I claim no credit for having convicted you of ignorance, insincerity and fraud. Your best reasoning on the subject, might have been put down by a child. Your Canon Law erudition, has become a subject of general amusement. The terms in which you qualify the Bishop's conduct and opinions, display such a disregard for his feelings, and such a contempt for his office, as must have disgusted every well-formed mind, and pained every Catholic heart in this country. The style in which you have presumed to treat the clergy, is still more insulting and unjust. "There are some respectable clergymen, who, while they admit, that a regular trial, hearing witnesses, and a written sentence, are necessary for accused Catholic clergymen in Europe, contend, that a different regime prevails in the United States, which they call a missionary country. Truly, a very wise distinction, and highly creditable to the understandings of those, by whom it is offered; such gratuitous assertions are scarcely worthy of notice." Read *address*, p. 21.

In my reply, I merely convicted you of misstatement and pulled off your mask. But the public will see that I spared you, when I omitted to state, as I did, in pity to your character, that the opinions to which you allude, and which you dispose of so cavalierly as gratuitous assertions, were answers given by me, to your knowledge, in the Supreme Court, and under the solemnity of an oath. Had it been my wish to make our church-controversy a personal quarrel with you, would I have passed this atrocious insinuation without rebuke?

I do not hold myself bound to struggle with a mind deranged by passion, nor to set a mark on all the foolery which a mind so deranged, naturally puts forth. This is a case for the faculty, and an ice-cap, I am told, is the ordinary remedy. Had you confined yourself in the address, to your usual mode of composition, to big words and great promises: Had you drawn on your mind for the only treasure it contains, adjectives in the superlative degree and offensive epithets, whose meaning you but partly understand: Had you done no more than what you had so often done before, alarm full grown children with lugubrious predictions of earthquakes, which were to swallow up banks and bankers, I should have left the author and the prophet to indulge his dreams, and amuse the public, as long as it might please him to write, and them to laugh. You might have raged on your tripod, and inhaled the inspiring vapour, undisturbed by me. But you got into your hands, a book of some authority in our church, and happening to hit on a few passages, which you persuaded yourself, and thought to persuade the public, were decisive on the case which you had undertaken to support, you proclaimed the precious discovery, and the laurel of triumph was already on your brow.

I thought it due to truth, to guard the public against an imposition, and when I waited on you for the book which had led you into error, I could not but admire the self-contented expression of your countenance. This will account for the smile which has given you such offence. In my reply, I laughed a little freely at the discovery you had made, and I have reason to know that the public joined in the laugh. I have had some very flattering assurances from persons, whose praise is worth remembering, that I had put to rest Mr. Hogan's law question, and the Catho-

lie Layman's pretensions. I had flattered myself that I should be spared any further annoyance, on a subject which you must have seen you were not prepared to discuss. I could not believe, that you would descend (if in you it be descending) to the vulgarity of petty slander. The medical aid which you called in immediately after the appearance of my reply, and the quantity of acrid matter which you discharged on me in your private letter, might, as I thought, have relieved you from the bilious attack, and me from a rejoinder. But as neither physic, nor fasting, nor refutation can lay the spirit which has taken possession of you, I must recommence my exorcisms, and hope, even against hope, for your deliverance. And now to your rejoinder.

"It was my intention to make no *public* answer to the Rev. Mr. Harold's attack on me. But as accusations supported by respectable names, are too generally supposed to be admitted, *unless refuted*, I altered my determinations, lest my silence should be misconstrued." Mr. Carey's private letter to me, ends with these words: "The publicity which will doubtless be given to it, (my printed reply to his address) seems to require as public a display of this, or some other review of it. But to this measure, I should be sorry to be driven, and shall not adopt it without infinite reluctance." As I am never affected by undeserved abuse, and thinking that Mr. Carey more than hinted, that his private letter should be given to the public, I sent it without delay to the editor of the Democratic Press, with a request to have it published. It was recalled, when Mr. Carey declared that he did not intend it for the public. In a few days after, Mr. Carey, without any driver, got over his *infinite reluctance*, and gave notice of a rejoinder by the Catholic Layman. I close with you on the principle laid down in the first sentence of that publication, and am willing to leave my accusations to stand or fall, as you may succeed or fail in your promised refutation. The public will admit them to be well founded accusations, unless you redeem the pledge you have given to refute them. This is fair, and it is the avowed object of your rejoinder. You say "I have arraigned your motives, and you ask what have motives to do in the case? the matter is before the public, and awaits their award." This too, I agree to admit, though motives have something to do in the case. Neither

the respectable name which you are pleased to allow me, nor the sinister motives which you complain I have attributed to you, can decide the real merits of the question. We and our controversy are before the public, and they will decide on the merits of that controversy, from our arguments, and not from our names or motives.

The question at issue between us is, to a Catholic, most momentous, and the public interest which it has so long and powerfully excited, made it essential to the safety, the honor and the very existence of the Catholic religion in these States, that it should be well understood, and satisfactorily explained. The case which brought us in opposition, involves more than one principle essential to our religion. If that religion be to you and to me a matter of importance, Mr. Hogan's case is important indeed. He rejected episcopal authority, which our faith professes to be divine—he derived his appointment and mission from the laity which our church declares to be heresy—he came into the church under *the auspices of the lay trustees*—the lay trustees claim the right to introduce him, and for more than a year have acted on that right—he admits the right, and seeks no better sanction for the exercise of his ministry. If, in support of this cause, you advanced a single argument, which I have not refuted, you are justified in publishing a rejoinder to my reply—if I have misquoted your address, you are justified in exposing the fraud—if I have sought to convict you of a partizan spirit, on any other than your own evidence, you might be warranted in protesting against the unfairness of your opponent, and calling me again to the field. But, if your rejoinder should not be found to contain a single argument in support of your address—if it should be found not to question a single observation of mine on the real merits of the question in debate between us—if you confess your utter ignorance of the subject, on which you had undertaken to decide—if retreating from the centre of the battle, you skulk into a corner to play the assassin—if leaving your friends and their cause in the lurch, you evince no anxiety, but for your own safety, and direct your whole attention to plaster up an old sore which had been opened in the fight, will not the public see that your views, in espousing this cause, were, from the beginning, selfish? will they not pronounce that you were impelled by vanity, or some other unworthy motive, and will not

the very men, whose cause you had undertaken to defend, replace the mask which I had torn off, and again deprive the world of your beauty?

I charged your address as utterly deficient in reasoning, and I established the justness of that charge by analysing and refuting whatever was tangible in your pamphlet. I succeeded even to your own conviction, and forced you to this confession which you make in the first page of the Rejoinder. "The address is a crude performance, as almost all hasty productions are, and in some parts very feeble." In many parts of your address, you describe the controversy as one of the utmost importance, yet you hold yourself warranted to decide on its merits in a *crude performance*, a hasty production, and in some parts *extremely feeble*. Sir, no man with a Catholic heart or an equitable mind could have treated such a question in such a way. If you were publishing a new edition of *Reading made easy*, you would scarcely have hazarded the profits of the sale by a crude critique—a hasty panegyric, or a weak recommendation of that valuable production. But the public will admit the charge I advanced against your work when I accused you of bad reasoning, since that accusation is not only not *refuted*, but distinctly admitted.

I charged you with ignorance of the canon law—by which alone the question could be decided. You say in your Rejoinder, "To a knowledge of the canon law I make no pretensions. What I quoted was, as Mr. Harold justly states, *index learning*." And then you introduce the names of three great men, Messrs. Emmet, Webster and Binney, to demonstrate that you do not know the meaning of the phrase *index learning*. Here again the public, by your own rule laid down in the second sentence of your Rejoinder, will receive the accusation as admitted, for, it is not only not refuted, but openly and candidly confessed.

You say, "had he confined himself to his province of critic, and defender of his superior, he never would have heard from me in reply, for, I repeat, the controversy was far from desirable." Now, good sir, would you deny the critic the liberty of relieving himself and his readers from the dead weight of an uninteresting controversy, by laughing a little, when he finds great promises and high pretensions supported by childish reasoning, awk-

ward statement and index erudition? I am willing to believe that the *controversy* was far from desirable; but uncontroverted meddling, and partial statement, and left-handed mediation must have been delightful, if we may conclude any thing from your repeated essays in that character. It never occurred to you all this time, that you were furnishing a subject for caricature, such as that species of waggyery has seldom had the luck to imagine. The figure of a man proverbially irritable starting up between contending parties the arbiter of peace. Even this might have had its moral effect, and, as you are not unacquainted with history, you probably anticipated it. You know when the Spartans would impress their children with an abhorrence for the intemperate use of intoxicating liquors, they presented a drunken slave to their view, and calculated wisely on the impression which vice thus exhibited seldom fails to make.

I hinted that you were not an impartial mediator (a partial mediator is a masked one) and I demonstrated from the tone and tenor of your *address* that there were just and solid grounds for that opinion. I have again perused each of your addresses from the commencement of this dispute until, as you state, "*the friends of Mr. Hogan had arrived at the banks of the Rubicon,*" and I find you fanning the flame of insubordination in each of these publications. The Rubicon brings before me another and a painful historical reminiscence. *Crossing the Rubicon* is another name for the fall of liberty, piety, order and good government, the triumph of ruffian force and unprincipled ambition. Yet when the friends of Mr. Hogan had crossed the Rubicon they found you in the camp an active, zealous adherent. The cause of your religion was an unpopular cause, and you wisely gave it up.

To detail the dark and sanguinary story of English persecution was, in this country, a safe and popular theme, and I take the liberty of quoting Mathew Carey's *Vindiciæ Hibernicæ* as evidence of honest consistency. "The *professed object* of the hypocritical tyrants who framed this "ferocious code," as Burke appropriately stiles it, *was to rescue the objects of its rapacity from the darkness of popish idolatry.* But they might worship Jupiter Ammon, Juno, Venus, Mars, Bacchus, and Apollo, with the Romans; the sun with the Guebres, or Apis with the Egyptians;

they might disbelieve in God altogether. *Provided they forswore transubstantiation and the Pope's authority, they became pure and immaculate: their property and persons were secure; and under the forms and ceremonies of the law of the land they then acquired a right to rob and plunder the blind idolatrous Papists whom they had abandoned.*" Can this extract make its way to your heart? or will you laugh at my simplicity for appealing to that heart, and directing your attention to the expulsion of your countrymen and intimate friends from the church of their fathers? Are the *blind idolatrous Papists* to be again robbed and plundered under the forms and ceremonies of the law of the land, unless they forswear transubstantiation and the *Pope's authority*, and is the bookselling compiler of the *Vindiciæ Hibernicæ* to secure a lucrative popularity by raising up that spirit here which he damned in his native land? Is the *no popery* yell, which the blindest bigot in England would blush to utter, to disgrace the land of liberty and the city of the liberal Penn? No friend to America, to liberty, to religion or to decency would join in that chorus; and I warn you, that the no popery party will be severed from the communion of the freemen of America, when the story of the oppression of the Roman Catholics of Philadelphia shall have circulated through these states, and passed beyond them. The constitution is sufficiently vigorous to recover from the shock which bigotry has given it, and the spirit of liberty is still strong enough to purify itself from the foul and filthy stuff which intolerance or speculation, may have mixed up with it, to favour their purposes. When the ferment produced by falshood and fanaticism shall have subsided, when the case and the actors shall stand fairly under the inspection of the men of America, public opinion, even should the laws be silent, will replace the Catholics in their church without forcing them to violate their conscience and abjure their religion.

I charged you with wearing a mask, and you get into a passion. But passion neither disproves the charge, nor even establishes a presumption in favour of your candour and sincerity. If you were a man unknown to the world, such a charge might make you uneasy, and the soreness you evince would be natural enough. But you have so pushed yourself into notice, and kept yourself, for the last thirty years, so continually under the public

eye, that you are as well known to the community at large as to your own family. If you were conscious that you had, through life, delivered and maintained your opinions fairly, honourably, and impartially, you would laugh at the charge of fighting under a mask, and the public would laugh with you. But if you felt no such security, and found that I had supported the charge with something more than plausibility, I am not in the least surprised that you winced under it, and your anger is perfectly intelligible. I do not mean to claim a patent for the discovery, as I cannot prove it to be original. I am told your Olive Branch was a mask, and pronounced by competent judges a very awkward one. I should like to know the opinion of Mr. Adams on the subject. You have used his name to recommend one of your works, and if you think any thing might be made by sending out the Olive again, the sanction of that name would be specially useful. It would remove all suspicion that a snake was concealed in the branch, as that venerable patriot is proverbially honest.

In the second page of your Rejoinder you say, "The detail of the errors of both parties, according to Mr. Harold's logic, has produced an effect directly the reverse of what I expected or intended. This is most extraordinary." This, sir, is in the old way, and therefore not at all extraordinary to me or to the public. I gave my reasons for the effect produced by your addresses. These reasons you pass unnoticed, but the public has not. I did not say that your detail of the errors of both parties produced an effect directly the reverse of what *you expected or intended*. I hinted the very reverse. I proved that this detail produced division and not reconciliation. And although I did not presume to say that such was your intention (for that is known only to yourself and the searcher of hearts) I proved that a man so intending could not have pursued a course better calculated to produce such an effect. And how do you defend this new style of meditation? "I believe there is not a man in the nation, who would not admit, that in *all controversies whatever*, the surest means of reconciliation are, to *convince* each party that it has sinned." I will hazard the assertion, that such a sentence as this has seldom been written by a full grown man enjoying the use of reason. But that a professed author should offer such a specimen of flat absur-

dity to an intelligent people is so strange, that it will look like practising on public credulity to affirm, that it may be seen in the second page of your Rejoinder. So, sir, in *all controversies whatever* each party *must have sinned*. You should have informed us that you were about to form a new sect, so passive and unresisting, that even self defence is prohibited. No! my gentle layman! this is being too good. This ultra non-resistance will not do in these bad times.

There are controversies, literary, religious, national, and individual, in which both parties may not have sinned, and, of course, cannot, without an unreasonable stretch of power, and an original system of necromancy, be convinced of having sinned. The men of *this nation*, so far from admitting this principle, will laugh heartily at the Irish diplomatist, and begin to wonder how such a man could have ever ventured to put his name to a book. "This is so evidently the dictate of reason and common sense as to be obvious to the meanest capacity." Ah! sir, these people of meanest capacity will soon begin to take the measure of yours, unless you give up the business of writing. I shall take the liberty of submitting to you my notions on mediation, and it can do you no harm to reflect on them before you offer yourself again as an unbiassed arbitrator. To assume that any party is wrong, and not be able to prove it, is not common sense. To act on such an assumption is not common justice. To offer mediation on such an assumption is not common modesty: it is what is well expressed by a word in our language which I will not use.

In the third page of your Rejoinder you say, "Had I been disposed, I could have employed the same miserable weapons of sarcasm and sneer against Mr. Harold, as he has done against me. He is as vulnerable in that respect as most men. His overbearing spirit—his thirst of the mitre and crozier—his journey to Baltimore to force the trustees to raise his salary—and more than all, the shocking contrast between the rudeness of his treatment to Dr. Egan and his present knight errantry in defence of Episcopacy would furnish ample materials. But I scorn such a career. I leave it open to the Rev. Priest." You see, sir, I quote liberally, and I do so because I feel that the ravings of an angry and malignant man cannot affect me, though I neither pretend to be in-

vulnerable nor faultless. In my reply to your address, I confined myself to the very letter of a publication printed by yourself I exposed your deficiency in reasoning—laughed when you were absurd—sneered a little when you had gone beyond your depth: and for this innocent amusement you force me to swallow a mitre and crozier, at the risk of being taken by the good people in the back country for a tippler, should your report ever reach them. You send me to Baltimore—and *more than all* you are shocked at my defence of Episcopacy, because, as you say, I treated Dr. Egan with rudeness. This is a lame rejoinder to my reply, and if it were only lame I should not notice it, for that might be the natural produce of the author's brain. But I shall prove your Rejoinder to be malicious as it is lame, and false as it is malicious. This is not my first defence of Episcopacy, and I shall make the Catholic layman feel something else than scorn for the Rev. Priest. "You have confined yourself to a few plain facts, from which you have drawn fair deductions." I shall convict you of having invented a few falsehoods, and again prove you incapable of drawing fair or rational deductions from facts or principles.

"Among the most extraordinary circumstances attending the affair is this. The chief, indeed almost the whole of the facts adduced against Mr. Hogan by Mr. Harold and the pseudo Episcopalian, are derived from the writings of the Catholic layman, who is denounced as an active partizan of the first gentleman." Sir, you are destined to shine in every science, and whatever you touch you improve. We may soon expect "rules of evidence" by M. C. and this precious sample of your genius for that branch of the law proves how safely you may give your name in full to the first edition. The old practitioners used to attach some consequence to the admissions of the adversary. If they found him sufficiently liberal in evidence to convict himself, they took him at his word and seldom travelled beyond it. The Episcopalian and myself were replying to your *address*. It would have been improper to accuse you of having filled it with false statements. We took the facts on your credit. No one could suspect you of inventing stories injurious to Mr. Hogan. The general belief was, and is, and will remain, that you lean to the side of that gentleman and his adherents. We had no right to question your vera-

city when you detailed the history of his transgressions. We followed you step by step. We argued from the facts with which you supplied us. And when you find your cause upset by your own showing, you stare like a somnambulist with open eyes that see nothing, and call this "the most extraordinary circumstance attending the affair." Sir, the public will discover, by the new light which you throw on evidence, something more extraordinary which cannot long be kept a secret.

In pages 3 and 4 of the Rejoinder you state, "Mr. Harold denies that I have sustained the censure I have passed on the terms of the Bishop's rejection of the application of a respectable portion of the congregation for the removal of the suspension of Mr. Hogan. I once more resume the subject, as it is a vital one in the present question." The public will naturally conclude from your resuming the discussion, and holding out the point as of vital importance, that you mean to put forth your whole strength in its defence. We shall see how you succeed, and for the gratification of the public, we shall extract every word you have written. You had time to reflect, and cannot call your Rejoinder a hasty production. And now for the feats of the "giant refreshed." "A clergyman had been guilty of petulance and contumacy. His faculties had been suspended. Application was made for his restoration, and the Bishop declared" that his acquiescence in the request would produce the worst possible effects and consequences—effects which would confound and disturb the church more than a total schism in the congregation, which would be merely local, but my (the Bishop's) deviation from duty, by allowing myself to be led astray on this occasion, would unhinge the hierarchy, undermine church government, destroy subordination and subvert "all rule and order in the church, here and elsewhere throughout the United States."

"Suppose for a moment that Mr. Hogan had been reinstated after a very serious censure, and suitable acknowledgment of his offence, and a pledge of proper conduct in future, is there a man in his senses, who will say, this order of things would confound and disturb the church more than a total schism in the congregation? Doubtless, a negative reply is on every tongue. Could such an event unhinge the hierarchy? undermine church government, de-

stroy subordination, subvert all rule and order in the church here and elsewhere in the United States? this is like comparing the village of Chester to the City of London, the Schooly mountains to the Cordelleras. Surely these assertions are mere gratia dicta, wholly incapable of proof. Would the restoration of Mr. Hogan entail on the Bishop, the necessity of repeating the same condescension in all future similar cases, or even in a single case, if he did not think proper? certainly not. As well might we say that the pardon of a single offender or the remission of a single fine by an executive magistrate would oblige him to pardon all the offenders, to remit every fine. In truth, the assumptions are so extraordinary and so extravagant, that the objections did not require to be sustained by argument."

Thus ends the resumed discussion of a vital part of the subject, and if the reader can endure the intensity of light, which has fallen on him, he need not envy the eagle his eye. The illustration of Chester and London, the Schooly mountains, and the Cordelleras, is irresistible. But, good sir, you need not have taken all this trouble, for, with the exception of the Schooly Mountains and the civil magistrate, the whole extract from your Rejoinder may be found in your address and is disposed of in my reply. I protest against a journey to the Cordelleras and perhaps if I got there I might not be able to discover the likeness between the Mountain and the Canon Law Case. But as the executive magistrate is a domestic animal, I may without any violent stretch of imagination take a view of his attributes, and bring his character to bear on the case before us. The remission of a fine, or the pardon of an offender, may be a good deed in him, whose duty it is, to execute the laws in justice and in mercy.

It may also be an act of great weakness, immorality, cruelty and injustice. If a magistrate should be found through fear or favour, to deal out his decisions whether of punishment or remission, the knowledge of such weakness may lead to incalculable evils. If instead of holding the scales of justice steadily in his hand, that hand should be seen, even in one instance, to tremble, virtue may tremble too, and guilt may be fearless. If a jury, when recommending a criminal to mercy, *should threaten the judge with star-*

vation, or any other evil, as *the consequence of his refusal*, you would not like to leave your life, or liberty, or prosperity, to the decision of that magistrate if in such circumstances he extended pardon to the criminal. You may discover Dr. Conwell's case in this. If a magistrate, in the discharge of his duty, respects any other voice than the voice of justice, if he listens to any other command than the dictate of his conscience, he is a wicked man. A judge represents on earth the justice of the Deity, relaxes the rigour of the law, and extends mercy not to menaces but to prayer. Now, sir, a Bishop is a magistrate and the highest magistrate known to our church government. If his decisions can be even suspected to be made under the influence of fear or of favour, what evils must not such an impression make on the minds and hearts of those whose best interests are committed to his judgment? If the arrogance of faithless men or the yell of a depraved rabble could force him to do an act condemned by his conscience, would you send him to wash his hands like Pilate and profess himself innocent of the just man's blood. Those who view all religion as mockery, will laugh at that salvation on which they set no value. A Bishop is the judge of something more precious than blood, and if you and your friends were wise, you would leave him to the peaceful exercise of his spiritual magistracy. He is answerable to God for the souls placed under his jurisdiction, and in providing for their safety, he cannot act in subserviency to the ways or wishes of this world, if he seriously believes in another. Dr. Conwell's determination regarding Mr. Hogan, if it be the result of conscientious conviction, entitles him to respect. That he has suffered every indignity which malice could devise, or baseness could execute, for persevering in that determination, and is ready to suffer until death, proves that he is sincere. This base and merciless persecution may hunt him to the grave, but infamy will cling to every name connected with it.

You assert that the evils which he anticipates from yielding to the menaces of Mr. Hogan's adherents, are "so extraordinary and extravagant, that your objections to his opinions did not require to be supported by argument." I fear, sir, you over-rate the authority of your name, when you fancy it may stand as a substitute for argument. You had twice laboured to pump up

something like reasoning against the Bishop's proceeding, and tried it twice in vain. The cistern was cracked and dry, and nothing came up but wind. The *ditto* repetition of extravagant, extraordinary, &c. will not do. You will tempt the people to read his letter and your *address*, and I tell you the comparison will humble you. His letter will be found to contain sound principles, and good sense, and unexceptionable reasoning, expressed in terms becoming his duty and his station. Your commentary on that letter bears the marks, which characterise every thing which has come from your pen. It is turgid, assuming, utterly deficient in mind and in manners. Should you attempt for the third time, "to resume the subject, as it is a vital one in the present question," let me advise you to call other witnesses than "Chester and London city, the Schooly mountains and the Cor-delleras."

I have been a good deal amused with your critique on my reply to the famous address. The public will not fail to remark, how carefully you avoid my arguments against the cause, which you attempted to defend, and which, in your rejoinder, you abandon to its fate. Your whole attention appears to be engaged by a few ludicrous allusions to the peculiar character of your style, and reasoning, and the unlucky introduction of your mask, and velocipede. This is bad policy, and may lead the world to suppose, that you think too little of your cause, and too much of yourself. By evincing such soreness you may discover your tender points to some future opponent, who may play on them with a wantonness, which I am not disposed to indulge. I did not travel out of your address, to look for matter for argument or for laughing. Those who give you credit for talent, expected to find in your rejoinder, a refutation of the arguments advanced in my reply, and, though I am not one of them, I did think that something in that way would have been attempted. This was the natural course which the controversy must have taken, had not your mind been utterly resourceless.

But what you wanted in understanding, you made up in memory, and answered a discussion on canon law with an old story of my dispute with the trustees in the year 1812. Even this paltry weapon you manage like a bungler. There was, however,

some generalship in your plan. You found that the gentlemen with whom I differed on that occasion, are now my warm friends, and among the firmest supporters of our common religion. By reviving this long forgotten dispute, you flattered yourself that you could divide us again, and thus give to your party, an advantage, which they vainly sought in your "crude" address. Your design was too thinly diguised, and every one saw through it. I do not know that I was ever suspected of avarice. I have never been accused of that vice. I feel very little anxiety on money matters, and if I did, I should be at no loss to find a situation more favourable to such views than the one in which a sense of duty has placed me. My salary, in the years 1809 and 1810, was, exclusive of my board, 200 dollars a year. Doctor Egan and Mr. Rossiter received no more. The remainder of the income given to the clergy by the trustees of St. Mary's, was expended in the support of a large and expensive family then residing in the parsonage house. In the year 1811, matters were differently and more satisfactorily arranged. Each of the pastors received 800 dollars a year, and each gave, from that sum, what was found sufficient for the common expences. I was called to Baltimore by Dr. Carroll to preach at the consecration of Dr. Cheverus, which took place on the first of November 1810, and this you must have known to be the object of my journey. If Mr. Rossiter asserted that I intended to abandon the church he did so uncommissioned by me. The same implacable spirit, who rules the storm in St. Mary's Church, commenced in 1812 the work which he has now brought to perfection. He then succeeded in his object, and it will not be the fault of the Catholic Layman, if he does not succeed again.

I do not know whether I should blame you for introducing the name of Dr. Egan into your rejoinder, and placing him, in these transactions, in seeming opposition to me. You may not have a mind capable of perceiving the gross indelicacy of such a proceeding. How must your vanity have been wounded, and how unequal must you have felt yourself to carry on this controversy, when you can stoop to the cowardly artifice of calling me to contend with the dead! But if I had no moral feeling in my breast, instinct itself would recoil from this unholy conflict, to which you

invite me. I revere the memory of Dr. Egan. I knew his excellent qualities. On the question to which you allude our opinions were, for a long time, the same. He was induced to change his, while mine remained unaltered. I deprecated and will ever deprecate, the employment of secular influence in a spiritual government. The Bishop, on that occasion, acted on what he conceived to be the better view of the case, and I resigned my place in his diocese. Time and experience have only served to confirm me in the opinion which I then entertained. You either do not know, or you affect to mistake my character, when you state, that "I was disappointed, astonished and dismayed, when Dr. Egan accepted my resignation." You state what is not true when you say "that I was not molested with solicitations to resume my functions." It is notorious, that a deputation from Philadelphia, with 534 names signed to a petition to that effect, waited on Dr. Carróll, to induce me to return, and that I declined acceding to his request on the principle which impelled me to resign, and which I could not sacrifice to expediency. But perhaps you mean that I was not solicited to resume my functions *under the auspices of the lay trustees!* If that be your meaning, my only answer is, that the board was then a catholic one, and they knew me to be a catholic clergyman.

In three days, after I had resigned, I proceeded to Baltimore, lest my presence in Philadelphia might seem to countenance the too strong expression of regret, which my resignation had drawn from almost the whole congregation. I remained in Baltimore for six weeks, during which time, I studiously avoided all interference in the affairs of St. Mary's church. It answered your purpose of defamation to represent me deeply engaged all this time in carrying on an active electioneering canvass in Philadelphia, and for that purpose, paying domiciliary visits to the chief members of the congregation, in some cases, four or five times to the same individual," and yet "you pledge your honour!"

I received information about the fifth of April, 1813, that a ship was advertised in New York to sail for Madeira, and would afterwards proceed to Liverpool. This was the only opportunity for my return to Europe, which presented itself since the 21st of February, the day on which I resigned. The war had been declared and there was no direct communication with any part of

the British dominions. I engaged my passage immediately, left Baltimore on the 13th of April, remained but one day in Philadelphia, to pack up my books, and proceeded to New York, where, after a few days, I embarked for Europe. The election for trustees in that year, was on the 20th of April, and on that day I was in New York. It answered your mean purpose of defamation to represent me as regulating the *whole of the proceedings* of that day, when you must have known that, for more than six weeks, previous to the election, I was in Baltimore, and on the day of the election, in New York. And still "you pledge your honour!!"

You proceed in your plan of defamation. "Now, reader, observe, this was the state at the time of the departure of the writer of the Reply—although, unhappily, in the face of probably 1500 people, he lately declared in the pulpit, that he had left the congregation in peace and harmony! and hoped to find them in that state at his return. On this point, I might—and were I disposed to treat Mr. Harold one half as cavalierly as he has treated me—I would make a long and severe comment—but I forbear, and submit the naked fact, for public consideration." I do not know, that I am taken for a simpleton, and I leave it to the public, if any other than a simpleton could have made such a declaration, as the honest and honourable layman states me to have made in the pulpit of St. Mary's. That the congregation was not in peace and harmony when I departed from them, is a matter of public notoriety, and will any rational being bring himself to believe, that I addressing this same congregation in my sober senses, could make the declaration imputed to me? how could I hope to find them in a state of harmony at my return, when it is known to the layman, and to the entire congregation, that I was sent for by the Bishop, in the mere hope, that my return and exertions might contribute to bring back the schismatics to the communion of the church?

Had I no other means of convicting the Catholic Layman of an attempt at defamation foolish as it is base, these presumptions would have been sufficient for the purpose. But it must have been known to the Catholic Layman that I made no such declaration. Some passages in my Sermon, on the occasion alluded to, had been strangely misrepresented; and as it was introduced into one of our Church causes in the Supreme Court, I was advised by our

lawyers to produce the manuscript copy of the sermon, as the most effectual means to correct these mis-statements. I did produce the manuscript immediately, put it into the hands of the lawyers, on both sides, and deposed on oath, that the passage alluded to by the layman, was delivered by me, as it is found in the manuscript, and these are the words: "To have found you, *as you once were*, the most distinguished Catholic church in this country, distinguished for peace, for piety, for charity, for every quality which renders men respectable in society and acceptable to heaven, this would have left me nothing to desire." Compare these words with the statement in your Rejoinder, and then pledge your honour!!! I tell you, sir, the value of that pledge is in a fair way to become as proverbial as the goodness of your temper, and the soundness of your understanding.

To convince the world that you were no mask, when you offered yourself as an impartial mediator, you hasten to correct what you call an egregious error in one of your statements. "In my last address I committed an egregious error on this subject, having stated that the invitation (to the meeting) was confined to the friends of Mr. Hogan alone, whereas the call was a general one, as appears from the Democratic Press of Dec. 13th." That indeed was an egregious error. The friends of Mr. Hogan *alone!* what an uncharitable, excluding, antichristian invitation that would have been! and how, in the name of variety, could you have expected to collect a meeting composed of those only, who were friends of *Mr. Hogan alone?* my good layman give up the business of writing, for, be assured, your vocation is not in that way. But it appears the whole congregation was called, and this, you exultingly say, "makes the case *incomparably* stronger." Who will not admire this zeal *for the case*, and how plainly does it make out your claim to impartiality? the congregation of St. Mary's consisting of some thousand was called to solicit the restoration of Mr. Hogan, and, if you have not committed another egregious error, that call was answered by no more than 250 names. Such is the statement in your famous address—do you think this makes *the case incomparably* stronger? any other man than your reasoning self would see, that it makes it incomparably weaker.

"At this early stage of the affair, say at the time of the above

meeting, I believe, the majority of the congregation were attached to Mr. Hogan:" what? a majority of that congregation, who, according to yourself, had, but three days before, "expressed their dissatisfaction at his conduct so decidedly, *that there was scarcely a dissenting voice in the congregation.*" Remember the 250 and permit me to remind you, that a good memory is a very necessary article for a certain description of persons. By way of weakening the effect of numbers on the other side, you add in the same sentence, "and of those who supported the Bishop, a considerable portion were led to that course *by their respect for episcopal authority.*" What a drawback on the value of their adhesion! so, sir, a motive springing from a principle which every Catholic reveres, a motive detached and abstracted from private and personal regard, an attachment neither obtained by intrigue nor impelled by passion, a motive purely christian and disinterested. a *respect for episcopal authority* tends, in your opinion, to neutralize the force of numbers on the Bishop's side. How difficult it is to elicit the truth from you or the party! every sense, moral and physical appears to be affected by the spirit which you have all imbibed. Poor Mr. Bazeley cannot. if you gave him a world for it, discover more than three or four going to St. Joseph's—Ask Mr. Strahan, by way of conversation, who advised *the bringing up* of the Bishop and his Clergy to the 'Squire's Office, and he will tell you in the simplicity of his heart, "I talked it over with Messrs. Ashley, Leamy, Sullivan and others, at *Mr. Ashley's house.* Put the same question to Mr. Ashley, merely to gratify your curiosity, and he declares he knows nothing about it. Give up this party, or they will destroy your taste for historical writing and turn you into a poet.

You next amuse the public with a long and doleful tale of your abortive negociations, the first part ending in 1814—the second commencing in 1820 with address No. 1. "which you distributed *gratis* to the congregation." Your just notion of charity prompts you to conceal, that you distributed gratis 86 copies of your last long address: but this liberality should be known, if it were only for the sake of good example. It may induce *others* to go and do in like manner, and the ignorant will be instructed. You express something like astonishment at the bad success of No. 1, and you

take a truly philosophic view of society in a state of discord, which you aptly and elegantly compare to a cracked and incurable pitcher—see Rejoinder page 29. Address No. 2, “equally ineffectual.” Address No. 3, “equally ineffectual with all the rest.” Then came the great Address to the Bishop, Clergy and Congregation, which was not wholly ineffectual, for it proved the badness of your cause, and the insincerity of your mediation. You inform us that, “you were early appointed a member of a large and respectable committee of the friends of Mr. Hogan, and that you declined serving.” Do you think, or do you fancy the public will think, that the friends of Mr. Hogan had a doubt, as to your sentiments on the *case*, when they appointed you a member of the committee? You requited this honourable proof of confidence with the best services you were capable of performing, though I cannot say you gave them your countenance, for that was covered.

If you do not know why all your attempts at mediation have been disregarded and proved ineffectual, you present as striking an instance of self-delusion as can well be imagined. Trace back the history of your mediation from this day to the year 1812, including the Olive Branch mediation, and you will find that you were uniformly the decided friend of one of the parties, between whom you pushed yourself as an unbiassed arbitrator. Your professions of impartiality only served to render you the more suspected. You were not trusted, because you were not believed. This is the cause of the failure of your attempts, and appears to be a secret to no one but yourself.

When it is recollected, that I abstained from publishing a single line on the controversy, which agitates St. Mary's Church, until called out by an address specially directed, by you, to the catholic clergy of Philadelphia, what must the public think of the atrocious temper of the man, who, in his Rejoinder to my reply, can venture to commit these words to print? “I presume, before I have done with him, I shall be able to present such views to his admirers and the public, *as will make his heart ache.*” What notion must you have formed, on the state of public feeling and opinion in this country, when you gave expression to a thought so malignant? but, you do not know the materials of

which that heart is formed, if you cherish the hope of enjoying its sufferings. It has nothing to fear from you. It has nothing to fear, and little to hope, from the world. If you had the power to do what you threaten, "my admirers and the public" would be at a loss to discover, why you should turn aside to play the executioner, instead of answering, as you had promised, the arguments in my reply. A vulgar mind finds it easy to utter foul aspersions, for, in doing so, it follows its natural bent.

You call my defence of episcopacy knight-errantry. It certainly is, at this moment, a very unpromising service, and, to a mind like yours, it will, no doubt, appear unwise to have engaged in it. When truth becomes unpopular, it requires some generosity of spirit to stand by her side, and share her lot in good report and evil report. Calculators of a certain class consider this romantic. As you have read history, you are not to be informed that the vile, the cunning, and the selfish, have, at all times, pointed the finger of scorn at honesty, and, when they could, oppressed it. My defence of episcopacy is an act of duty, and the contemptuous term which you employ to qualify such an act, reflects no credit on you as a christinn or a man. I have nothing in me of that spirit, which provides for its own interests, by a timely abandonment of principle. Nothing of that vulgar and ungenerous politician, who judges the value of a cause, not by its merits, but by its success. Who, when he thought the party, to which he had attached himself, was becoming unpopular and sinking, affected alarm for the country; and wisely sought to secure the friendship of those, who had been his political enemies, as soon as he had convinced himself they must come into power. Such was the man who, when the storm lowered over the democratic administration, shortly after the commencement of the late war, advised the resignation of Mr. Madison to make room for Mr. King. There was no knight-errantry in that, but there was in it a good deal of that provident foresight, which succeeds in the world and laughs at principle. Such was the man who, when the artillery on the lakes had burst the cloud which hung over the administration, suddenly wheeled about and with a power of face which deserves immortality, covered his double apostacy under the olive branch. No other than a

classical mind could have found its way through such difficulties, and the mediator took his plan from the prince of Latin poets:—

If neither piety, nor heaven's command,
Can gain my passage to the Stygian strand,
This fatal present shall prevail, at least—
Then showed the MAGIC BRANCH, concealed within his vest.

VIRGIL.

But, honest consistency is worth a thousand olive branches. It may be laughed at; it may be called knight-errantry: but there is that within it, which does not depend on victories by lake or land. It does not watch the shiftings of fortune, its movements are not regulated by interest but by honour. Cato is an example of honest consistency. The Vicar of Bray was an olive branch man, but a fair, unaffected, unmasked one.

You say "I have wantonly and wickedly dragged you into the arena." Sir, neither you nor I can impose on the public, and when you made this charge, you did not expect to be believed. You do not imagine that the people of Philadelphia could have forgotten, within a few weeks, which of us first entered the arena, on this controversy. You addressed a pamphlet to the Catholic clergy of this city, on a question deeply affecting their Religion. They considered your views of the subject erroneous, your arguments bad, your principles unsound, your statements partial, and the whole tendency of your publication hostile to a cause, which, as honest men and Catholic priests, they are pledged to defend at all earthly hazards. We answered your call and followed you to the arena, and the public will not pronounce it wanton wickedness to have done so. You hobbled into the arena a second time, not to defend your *address*, not to sustain the cause of your friends, but to fling slanderous aspersions on one, who merely did what it would be a crime not to have done, who defended the truth, refuted your arguments, detected your artifice, pulled off your mask, and chastised your arrogance.

You say "you are credibly informed that Mr. Harrold has repeatedly boasted, that if he has not written me down, he will." The sagacious Episcopalian has looked through you, and touched the spring which sets you in motion. "Some cogging, cozening slave, some busy unprincipled flatterer; some intriguing partizan without pretensions to religion or morality, moves you to action."

Sir, the designing persons, who play on your nerves in this way, are consulting their own interests, and care little about your character. They avail themselves of your infirmity, and when you make a noise, their purpose is answered. What honour could I win by a victory over one, whose whole life presents an unbroken series of literary drubbings? Is there a point about you, which is not so thickened by wound over wound, that it would turn the edge of satire however well tempered? Cobbet, Duane, Brutus, Goldsborough, Garnett, and a long line of anonymous archers, have not taught you discretion. You still thrust your head into every hornet's nest to which your flatterers find it their interest to lead you, and when you are stung and the public is laughing, you roar out that you have been "wantonly and wickedly dragged into the arena." The complaint is a just one, but the "cogging, cozening slave" must answer it; for he dragged you into the arena, and I merely followed you. Apropos---is it true that you and Porcupine Cobbet shook hands and dined together, when he was last in this country? If so, it does you credit, and, no doubt, will be mentioned in after ages, as a memorable instance of generous forgiveness. What leaves the act all whiteness on your side is, that you did not admit him to the honour of your intimacy, until he had cleared himself from the charge of having, like other folks, sought a recreant retreat, when the cause of his party became a cause of danger. You did not admit him to the honour of your friendship, until he had cleared himself from the charge of swindling, urged against him by Sir Francis Burdett, the purest political character in England. You could forgive an enemy, you could be hospitable to a stranger, but the hand of Douglas could not touch a dishonoured thing.

You express your determination to settle down on the arena, and "if victory must come," you give me this discouraging notice, "I shall die hard." "He shall not die said my uncle Toby" and I say *ditto* to the humane assurance. So far am I from thinking of writing you down, or tempting you to bivouac on the arena, that I have resolved to write you up, by compelling you to improve your style, arrange your materials, and in working them up for the public eye, display, for the future, the appearance of a reasoning mind. I intend to support your claim to the title of Franklin the second, to which you very justly aspire. What has the American worthy achieved, that you have not surpassed? what

can his admirers advance to bar your right to the inheritance of that name? Franklin was a kind of literary Universalist, so are you, and a prophet into the bargain. Franklin dashed the sceptre from a tyrant's grasp, and made his country free--you have broken the crozier, and made "the reign of justice co-equal with the globe." Franklin played with the riving bolt as with an innocent thing--You sent up your kite into the electric cloud which overhung St. Mary's, and down came the *fulmen ecclesiasticum* harmless as the dew drop. Ben was a man proverbially placid. You merely pretend to be angry, and only when the cause of religion justifies you in assuming the appearance. Franklin was a diplomatist and in the old vulgar way accredited by his country. The Dove-like bearer of the Olive branch is accredited by nature, a heaven-born negociator. All this we can establish "by plain facts and fair deductions," and should it be necessary, we shall find no difficulty in getting a competent number of swearers to remove every doubt. Should any future libeller of our country laugh at the softness of the Irish head, I shall place your new title in the *Vindiciæ Hibernicæ*, and the land of unrivalled talent will be more than vindicated.

But to secure the object we both hold in view, we must be a little more on our guard against the snarling critics, the intolerant logicians, and the numberless herd of worthless rivals, who are ever envious of the great. It may hence be necessary to revise your works, and I purpose to devote my leisure hours to that pleasing employment. Your *Vindiciæ* has attracted my notice in a special manner, and if patriotism, philosophy, theology, and fine writing can secure to any man a bright name with posterity, I think I might insure your title to earthly immortality, from the samples of each which I shall select from that production. Permit me to request the name of the Catholic clergyman who was executed in your own time, for having married a Protestant and Roman Catholic. I promise to keep the secret as well as it has been kept in Ireland within my recollection. The double dedication of the *Vindiciæ* is a masterpiece. Among the other worthies to whom you inscribe the work, I find the name of Epaminondas, and as there is some doubt whether you mean the Theban or the Irishman of that name, I should thank you to enable me to satisfy the public. One word more on this book. I would advise a change in some words which are lengthened beyond the endurance of

modern usage. This, for example, in page 376, "*Never-enough-to-be-execrated.*" A word of ten syllables is too much for the weak organs of these degenerate days.

Should you take the fisheries of America under your protection (and what may we not expect from your untiring pen and your active patriotism?) do not forget to notice the superior qualities of the Philadelphia *Tench*. You cannot be at a loss for facts on the subject while Pacificus is alive. That noted epicure, Sir Wm. Howe can furnish you with some *valuable* information. This *fish* can flourish only in ponds, is, by nature, an enemy to a free stream, and would perish at once in ocean liberty.

I know you would take it as a kind act in any one to point out those little blemishes in your works, which may easily escape a mind intent on great things. Indeed the public is more concerned in the matter than you can be, for, your fame is *fixed*. Your great work on the *existing tariff* is likely (as Epaminondas thinks) to commence a new era in political economy. Some people think that the word *irrefragable* should not be employed to qualify *facts*, and call it nonsense. I would not appear to agree with them, but, *entre nous*, you had better leave it out in the next edition, as there is some truth in the remark. There is another objection to the word. They say it endangers the teeth and the people of this country cannot afford to run any risk in that way. They complain of the many items in the title page and compare it to the "coat of divers colours" which drew on the patriarchal boy the jealousy of his brethren. What would become of us if a similar cause exposed the young political economist to a fate so disastrous? Look to it in time, and, though he is the son of your old age, suffer not an indiscreet partiality to call down upon him the enmity of his brethren. Some ill natured remarks have been made on the long list of names prefixed to some of your works. I insisted that you had never sought the opinions of these gentlemen—that they were sent to you unasked—that you would not publish as a deliberate recommendation, the praise which common politeness would not withhold—in short, that there was nothing of the shop in the proceeding. All would not do. They viewed it as a money-making scheme, and compared your show of names to the well known stratagem which the venders of quack medicines resort to in order to get rid of their stuff. You now see some of the difficulties we shall have to contend with, in making good

your claim to the title of Franklin the Second, but zeal can work miracles, and labour can remove mountains. Your literary life is in my keeping. Your fame is my property.

—————mi 'satis est, si,
 Traditum ab antiquis morem servare, tuamque,
 Dum custodis eges, vitam famamque tueri
 Incolumem pessim. Hor. Satyr. 4.

REPLY

TO THE

Catholic Layman's

REJOINDER.

BY WILLIAM VINCENT HAROLD,
PASTOR IN ST. MARY'S.

prædictæque meritisque telæ
Aguecent, atque omni sono discordia regnant.

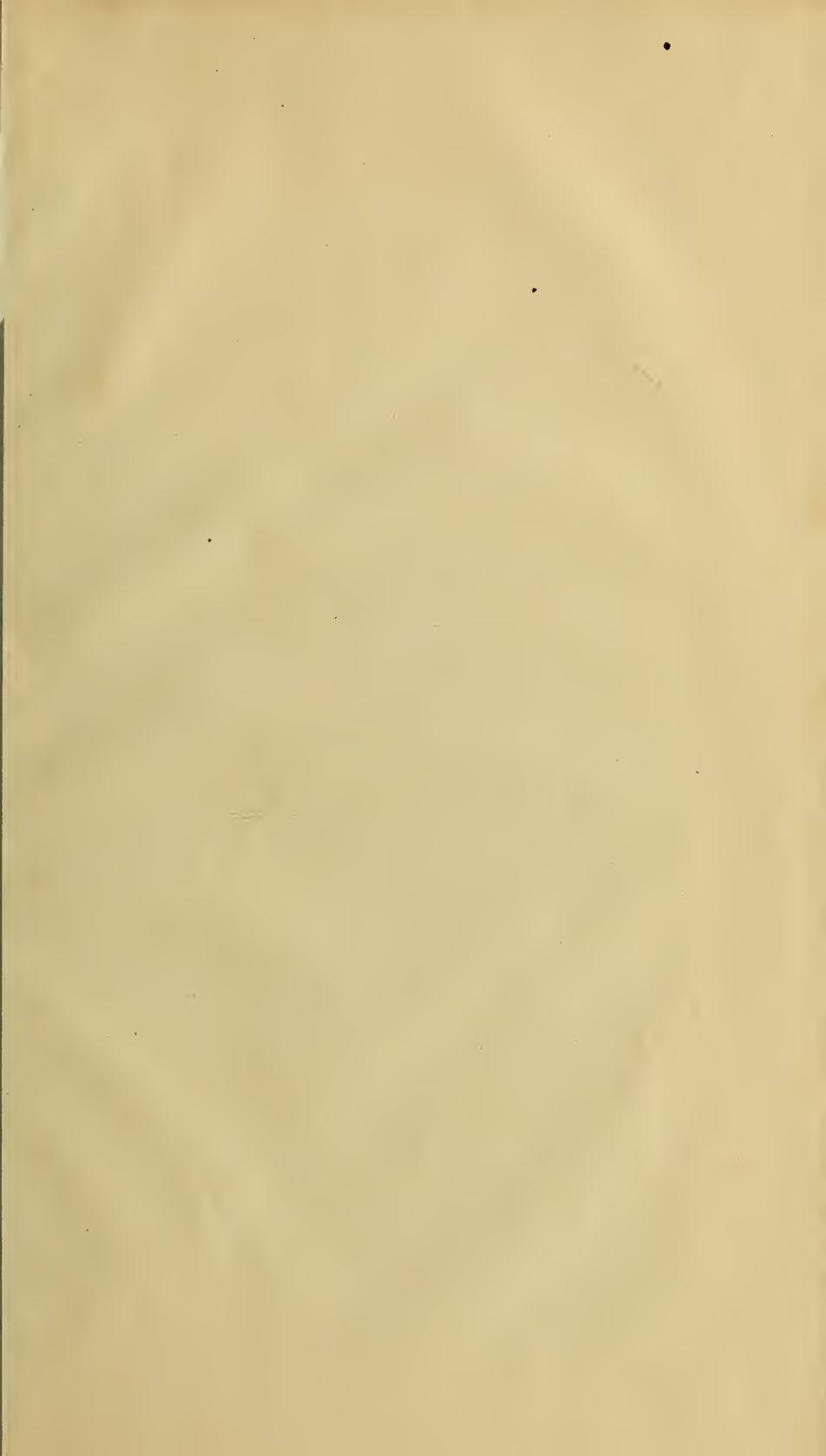
Æneidos, lib. II.

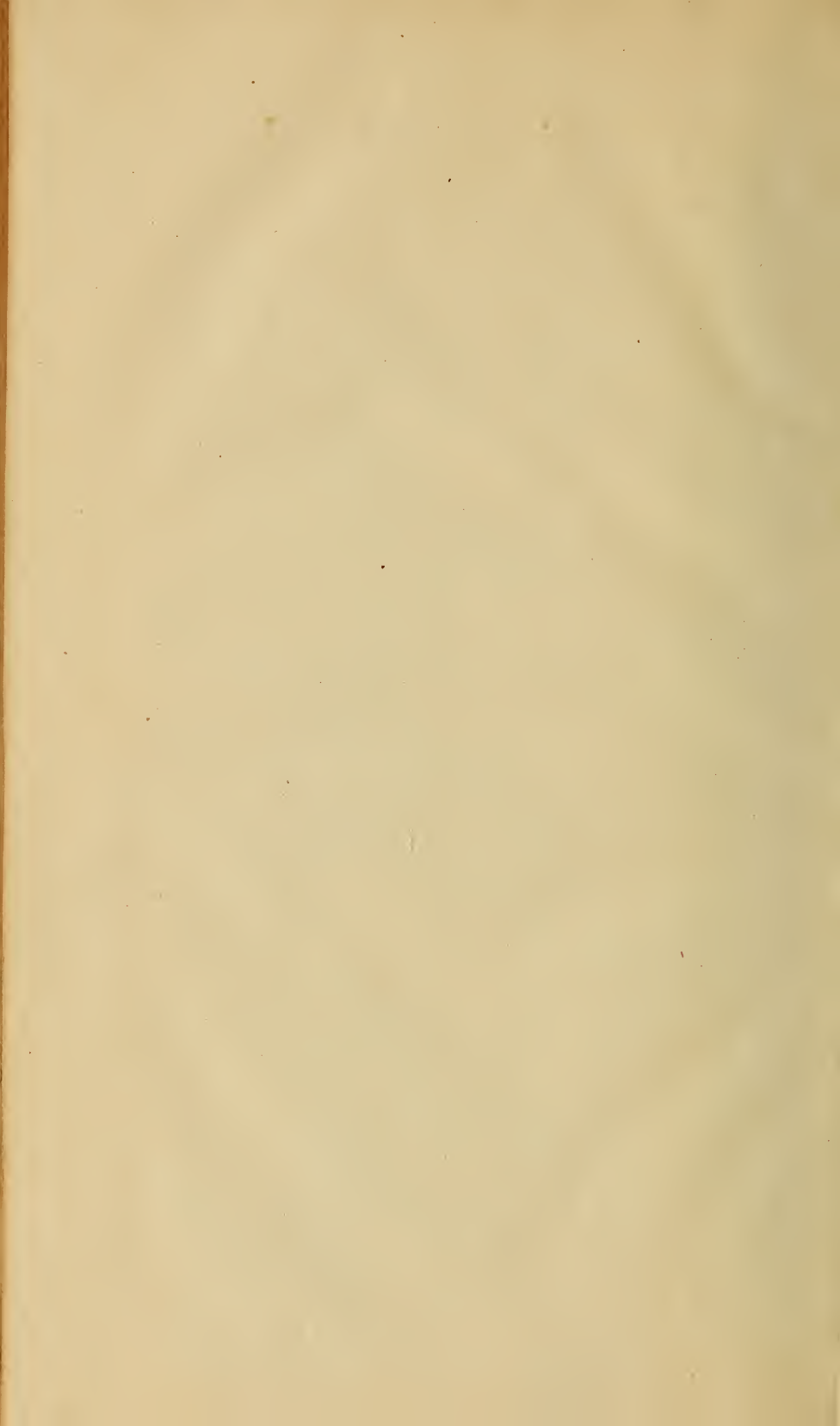
Ma, perocchè' egli disse: "vate
La non tardate, al rifugio vostro,
Che non s'abbia mai più, e voi spuglie
Quello che' altri, con tal vantaggio, non toglie.

Gerusalemme liberata. Canto 7.

PHILADELPHIA, PUBLISHED BY BERNARD DORNIN

1832.





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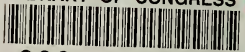
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